

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

SABBATH MAILS.

Extracts from a Review of the Report of the Committee, to whom was referred the several petitions on the subject of *Mails on the Sabbath*, presented to the Senate of the United States, January 16, 1829, by the Hon. Mr. Johnson, Chairman of said Committee.

(Concluded from page 724.)

The Report, were it sanctioned by the government, would be an act of real and severe persecution. No device of persecuting governments has been more common to inflame popular resentment, prevent sympathy, and justify cruelty, than to multiply upon good men false accusations and odious epithets, for the conscientious performance of their duty. Jeremiah, for his faithful reproofs, was charged with treason and cast into prison; and Jesus was charged with aspiring to the throne of Caesar. Nero set Rome on fire, and then threw upon Christians the odium of the execrable deed; dressing them up in the skins of wild beasts, and letting out dogs to bark at and devour them. In the pagan and papal persecutions, the most horrible designs and odious crimes were charged upon Christians. Vice and irreligion have always chosen to wrap themselves in the habiliments of virtue, and to throw their own unseemly garments on the victims of their hate. In this nation, the cry of 'church and State' has, by certain writers, been rung through all the changes of the octave. But the names and lives of the authors being known, have rendered their efforts harmless. But let these dark and unfounded suspicions, arising from the lakes and fens of infidelity, be embodied and propagated by the government, and a new era opens upon us. This would be indeed the first step, and we trust the last too, of a most injurious governmental persecution; "the entering wedge of a scheme to make this government" a religious despotism, "instead of a social and political institution." For of what avail would be a legal equality on paper, and the sweet sounds of liberty playing about our ears, if ambitious and irreligious and worldly men, may set at naught the Sabbath, which all men admit to be indispensable to the perpetuity of republican institutions; and religious men, if they express their fears, and pour out their sorrows, supplications and arguments in the ears of the government, must be repelled with the charge of treasonable combination. It was said of Nabal, that he was such a son of Belial, that a man

might not speak unto him; and really, it would seem as if some gentlemen imagined that their feet were already upon the necks of the pious, and governmental influence their own by prescription, and that all attempts to persuade a Christian government not to do wrong, were an unhallowed interference with the rights of a wicked man's conscience. If atheists had petitioned for the preservation of the Sabbath, on account of its good republican tendencies, they might have been treated with decorum; but for the religious community to petition, *that alters the case.*

Again we ask, of what avail are liberty and equality on paper, and in name, provided such a perversion of public sentiment should be sanctioned by the government itself, as makes the exercise of those rights by Christians a crime, which are so liberally enjoyed by all other classes of the community? This would be a despotism more injurious than unequal rights by constitution: for these, modified by a generous public sentiment, might become a dead letter; but a perverted public sentiment, which gives to one class of citizens rights, the exercise of which is treasonable combination in another, is a despotism which never sleeps, and is never obsolete,—a despotism whose iron rod would be felt, not around the throne merely, but wherever there is an atheist, or a scoffer, or a profligate, to cry 'priestcraft,' and an irreligious multitude to echo the cry, and browbeat the pious. Let the people of this nation look to this, and remember, that religious liberty may be destroyed, under the specious pretext of defending it.

The Report concludes by saying, that "the petitioners do not complain of any infringement on their own rights." But they do: it is their whole and only complaint, that their rights are invaded. They complain that the government should make them partakers in its sins, and in the judgments which, for national sins, God is accustomed to visit both upon the government and the people. They complain that their efforts to train up their children and the rising generation, should be impeded, counteracted, and often defeated, by the floods of irreligion and immorality, which are let out upon them by those increasing violations of the Sabbath, to which the authority and the example of the government is accessory. They complain that their own life, and character, and property, should be rendered more and more insecure by such a fearful perversion of that day, which alone gives energy to the mor-

al government of God, forms a correct public sentiment, and gives efficacy to those civil laws which protect their rights. They complain that conscientious men should be obliged to violate their consciences, or be excluded from employment in one department of the government, thus throwing the entire business of that department, into the hands of men of a lax conscience. They hold that our republican institutions are their birth-right, and that neither the citizens nor the government, may take it from them by impairing the influence of the Sabbath, on which its perpetuity depends.—They are employed, as they have been exhorted to be, in undergirding the ship by moral bonds, not at all aspiring to guide the helm; and they complain that while they are doing this, the high officers on board should give orders to pull out the caulking, and bore holes in the bottom. They have no desire to go to the bottom, and the government have no right to sink them.

Since some of the preceding was in type, we have been cheered by the Report of the honorable Mr. McKean, chairman of the Committee on post offices and post roads, between which and our own sentiments, we are gratified to perceive so many points of coincidence. It is a lucid, candid, able document. It treats the petitioners with the decorum which every republican government owes to its citizens, who approach it respectfully to petition, and vindicates them from the unfounded aspersions so illiberally cast upon them by the committee of the Senate. It commences by saying,

"The memorials on this subject, on account of the numerous sources from which they have been received, the number and respectability of the signatures, as well as the intrinsic importance of the question involved, require from the Committee and Legislature, the most deliberate and respectful consideration. It is believed that the history of legislation in this country affords no instance in which a stronger expression has been made, if regard be had to numbers, the wealth, or the intelligence of the petitioners."

The Report thus proceeds;

"The Committee entertain no doubt that the numerous petitioners for the discontinuance of the Sabbath mails, and the delivery of letters from the post offices, have generally acted from pure motives, and with a reference to what they consider the best interest of the country.

"They do not ask Congress to impose certain duties on any portion of citizens, which may interfere with their religious opinions, but to relieve from the performance of such duties.

"The transportation of the mail is a great governmental operation, and the petitioners believe it should be suspended on the Sabbath, and the post offices closed, out of respect to the day, as well as the business of the legislative, judicial, and executive branches of the government. They did not, probably, consider that greater difficulty could arise in designating the first day of the week as the Christian Sabbath, for this purpose, than had been incurred in the instances referred to. It is not considered by the Committee, that the petitioners ask the introduction of any new principle into our laws, but the extension of one which has already been recognized. In the policy of the measure desired, the Committee believe the petitioners are mistaken, but they do not consider the attempt made by them, as tending to form the justly odious combination of church and State."

The Report also in conclusion "earnestly recommends the repeal of so much of the eleventh section of the post-office law of March 1825, as requires post-masters to deliver letters, newspapers, &c on the Sabbath."

Though on some points their Report is adverse to the petitioners, yet wherever the committee differ from them, they treat them respectfully, giving facts and arguments, instead of insidious insinuation and unmerited rebuke.

The argument for continuing the transportation of the mail, are derived wholly from considerations of expediency;—the convenience and gain of uninterrupted and rapid intelligence, and its necessity to protect the citizens from the evils of speculation. That some convenience and immediate gain may be the result of the constant movement of the mail, and that there may be some evils incident to its discontinuance on the Sabbath, may be admitted; but so also would there be some immediate gain, should Congress, and the courts, and heads of departments, and custom-houses, transact business on the Sabbath; and there are some evils incident to this general suspension of secular business in all the departments of the government. The merchants also, and the manufacturer, and the mechanic, and farmer might be able to turn the Sabbath to some immediate good account, and to avoid some evils which attend its observance. But the question is, will these temporary gains balance the permanent loss which will result from a general relaxation of morals produced by the rapid disappearance of the Sabbath from our land?

The subject is now fairly before the nation, and it is the most important one on which a free people were ever called to decide. It is, whether the Sabbath, as to all national influence, shall be blotted out, or maintained; for its name as a holiday, will be of no avail, when its moral energies shall have ceased.

This is no time for petulance and invective. We are now pre-eminently free and happy, and with absolute certainty our republican institutions may be made perpetual, by the moral energies of the Sabbath, and not without. But no coercive legislation can preserve it. Unless the nation will awake, and by a spontaneous public sentiment arise for the preservation of the Sabbath, it is gone. For the temptations of the sea-board, and steam-boats, and canals are immense; far and wide do they put in motion the streams of business; and as our millions multiply, and the power of habit, and the tide of business shall increase, we may as well attempt to stop the rolling of the ocean, or the currents of our mighty rivers. Now we may perpetuate our republic, upon condition that we will observe the Sabbath; and the world, and heaven, and hell, are looking on to witness our decision.

THE HOPE THAT MAKETH ASHAMED.

[Furnished by a Clergyman, for the American Pastor's Journal.]

Four or five years ago, I became acquainted with Mr. S. P.; then a young man of very promising talents, and of considerable literary attainments. He had been some time in the study of medicine, and was about to enter on its practice with rather flattering prospects. His

health for several years had been poor; fears had been entertained that a consumption would soon send him to the grave. As was natural, his thoughts were frequently turned on the concerns of another world; at times, apparently with considerable interest. But, alas! he had been taught from a child to believe that "*all are safe*," and the consequence was, his anxiety for himself fled upon the faintest appearances of returning health. The pledge of his safety was, *that he was with the multitude!* He was however, at length brought home from his attendance on medical lectures, sick, as many feared, for the last time; and in this, they were correct.

I was about his age; and being engaged in teaching near the house of his father, I occasionally visited him. Four or five months previous to this, I had indulged the hope that I had found rest in our Lord Jesus Christ; but as yet had made no public profession of religion. I felt very anxious to have some conversation with Mr. P. about his eternal interests; and for this purpose visited him frequently. I thought I could discover the plainest indications in his countenance, of a deep concern for himself; and I longed to point him to that Saviour, whose loving kindness had so lately made my own heart glad. But his father, (O! what an abuse of language,) his father, upon my first visit, gave me plainly to understand, that it was not only his wish, but it was also the wish of S— that nothing should be said to him on the subject of religion. His hope, thought I, differs widely from mine. He is so sure of salvation, so much in love with his Saviour, that he does not wish to talk about them! One time when I visited him, I had succeeded in finding my way to his room before his father had seen me. But I had no sooner seated myself than he made his appearance. He immediately began to remark, very flippantly, on the delightful prospects before his dying son S—, and that he was going the way of all the earth, and soon to meet *all*, where sickness and sorrow never come. I could not help saying within myself, as I gazed on his emaciated countenance; "that gloom, and desponding, and horror, which appear so manifest, are the last marks that I should consider indications of rest in Jesus." I left him and returned to my school, shuddering at the thought, that men will indulge a hope which they *dare not examine!* I could hear from him occasionally, but always heard he was failing. He gave no signs of a change in his views or feelings to any one, but continued to cling to that system, (unless this is *another* abuse of words) in which he had been so thoroughly indoctrinated. All the directions he gave in regard to his death, and all the remarks he made about it, were nearly comprehended in his last request; which was, *that no funeral sermon should be preached at his interment.* He said, *he did not want to have any body scared to heaven by a funeral sermon!*

The hour at length arrived which was to terminate his earthly career and settle for ever the question of his interest in Christ. I was at the house in the early part of the evening on an errand. As no one invited me into the room where he was dying, and because I did not feel as if I *could see him die*, I retired without seeing

him. I had occasion to return, about ten o'clock in the evening, and was requested to go into the house, which I did not intend, having learned that he was yet alive. I however consented. There were many present, both of friends and neighbors. Of his companions there were eight or ten, who were leaning on the same visionary foundation; and were here witnessing its whole solidity. At one moment their dying brother would beseech them to *shoot* him, and then again he would ask them to *pray* for him. But alas! this was a language they had never learned!

I sat down in an adjoining room, and began to converse with one who gave me the above particulars, and who added, "it is a hard task to see him die." While we were here conversing, the father of the dying man came to me, and asked me if I would go in and pray with S—?—"for," said he, "he is dying—and—and—he has been asking *us to pray for him!*" This was placing me in circumstances of peculiar trial. The language of prayer, I had used but a few days at most. The thought that he had *refused to that hour*, to have any one pray for him, rushed upon me suddenly; the recollection of what his father had said to me; the presence of six or eight who were determined to build on the same sand which they saw washing away before their eyes—and, above all, I could not lose sight of the awful *undertaking*—to plead the cause of one in *his situation!* I thought there ought to be an *angel*, or perhaps a higher being still to intercede in such a case. In this situation I sat motionless and silent, till the eyes of all in the room were turned on me, and I felt as if there was nothing of me. I doubted whether I could command my tongue sufficiently to pronounce the name of God. At length, however, I consented.

As I entered the room, he fixed his eyes on me; and it seemed as if he would look me through. Not a groan—not a sigh—not a motion was heard or seen. He watched me with inexpressible interest and attention, till I fell on my knees close by his bed. How long before I broke silence, I am unable to say; but my feelings at that time will probably be the last I shall forget. I thought surely he was dead; and I dare not open my eyes to see. Still I heard nothing from him: all was hushed. But the very instant I mentioned the name of God—he *shrieked* out and sprang as if he were coming out of his bed. What think you, my dear reader, were the feelings of a poor mortal in my condition, when I heard him say with a groan which seemed as if it would awake the dead—"O pray, *all of you!*"

I commended him in the name of our Lord Jesus, to the mercy of God, left him, and in a few moments heard he was dead. I thought of Young's remark at the close of a similar scene, with dying Altemont, "If *this* is a man of pleasure, what is a man of pain?"

Z—A—

HOW TO BUILD A CHURCH.

[From the same—furnished by a Layman.]

The facts contained in the following article were communicated to the writer by one of the Missionaries of the late Domestic Missionary

Society, on his return from a mission among the frontier settlements of the state of New-York. Having heard them mentioned by several persons, he at length obtained a confirmation of the same from the lips of the gentleman referred to.

In one of these new settlements on our frontiers, so often destitute, not only of the stated means of grace, but of a place for public worship, a few pious individuals, with their families were accustomed to assemble on the Sabbath, in the most commodious room that could be obtained in a private house, and there read the word of God, and unite in singing his praises, and in prayer. As these meetings continued, their numbers so increased that they had no room which could contain them. They now felt their need of a place for public worship; but, like most new settlers, they were too poor to do much to accomplish the object. In their extremity they went to God for direction and assistance; and, as a certain result of humble and importunate prayer, they resolved to make a strong effort themselves. A subscription was opened, and although each subscribed to the full extent of his ability, alas! the whole did not equal the one-fourth of the amount required. One alternative only remained, and that appeared hopeless. In the centre of the town was a man of wealth and influence, by whose assistance the object might be accomplished—and not without it. But he was a man of the world. They again went to God in prayer, and arose from their knees to appoint a Committee to call on the gentleman and request his assistance, while the remainder still continued to beseech God to aid them with his presence and blessing. The Committee immediately attended to the duties of their appointment. The gentleman received them courteously, and inquired their business. They answered, "we want to build a place of public worship." "Then why do you not build one?" "We are not able." "Have you made any efforts?"—"Yes, we have opened a subscription, and find we cannot raise one-fourth as much as the expense." "Let me see your subscription." He took it, and running his eyes over it, enquired, "will you give all you have subscribed?" They answered they would. "Then give me your subscription list, and I will build you a Church."

He forthwith selected a suitable spot on his own land, collected the stone, and the timber, and the boards, and the shingles, and deposited them near the building spot. All things being now ready, the time drew near for laying the foundation; and all eyes were turned to the benevolent donor, to lay the corner-stone. The day arrived—the whole neighborhood were assembled to witness the ceremony, and in solemn prayerful silence, encircled the spot.—The gentleman descended to the stone, but as he lifted the hammer to perform the office, a thought, sharper than a barbed dart, pierced his bosom!—"What am I doing? Laying the corner-stone of a Church for the worship of that God whom I never worshipped! Here will the Gospel of Jesus Christ be preached; here the voice of prayer and of praise and thanksgiving will ascend to God; and here will souls be born to immortal life and glory; while I—have nei-

ther lot nor portion in this matter!" Having with great agitation performed the ceremony, he withdrew from the crowd, a "stricken deer," and enjoyed not a moment's peace nor rest, till the Great Physician passing by, gently withdrew the dart, healed all his wounds, and bade him live! It scarce need be added, that the building was speedily erected and finished, and that he became a pillar in that spiritual Church, of which Jesus Christ is the CHIEF CORNER-STONE.

Reflections.

Let Christians never despond. The feeblest church can do something; and even the "widow's mite" is blest. And while they labor, let them pray; and never lose their confidence in God, for the blessing may be nigh, even at the door. Let them never cease to labor and pray while they live. He has the hearts of all men in his hand, and can raise them up helpers from a quarter whence they least expect it.

What mighty motives does this simple narrative present for men of the world to contribute freely of their wealth, and even to make great sacrifices in aid of the objects of Christian benevolence. Not that they lay God under any obligations; but do we not often see that when he opens their hearts to give liberally, he soon opens them to receive his grace, "in full measure, heaped up, and running over into their own bosoms."

II.

INITIATION OF CONVICTS,

At the Auburn State Prison, New-York.

The following extracts of a letter, addressed by the keeper of the Auburn Prison, to the Hon. Edward Livingston, we copy from the Vermont Chronicle.

When a convict is brought to the prison, he generally appears serious, and evinces pretty strong apprehensions in regard to his reception and treatment. After having his manacles removed, and submitting in silence to a thorough and of course a pretty severe ceremony of ablution, performed by convicts under the direction of a keeper, he is clad in a clean prison dress, and brought to the clerk's office, where the description of his person, age, &c. is taken, and entered by the clerk in the prison register. All this is done with gravity and decorum.

The keeper, after ascertaining as nearly as he can from the sheriff who brings him, and by conversation with the convict himself, his habits of life, temper, prevailing passions, and extent of his intelligence, addresses him in something like the following manner:

"You exhibit a sad picture of human degradation. From 'bad example, idleness, or the indulgence of evil passions,' you have been led to the commission of a crime, by which you have violated the laws of your country, forfeited your liberty, and offended your God. The consequence is, that instead of now enjoying the inestimable privileges of a free American citizen, of social intercourse, and the endearments of home and friends, you appear in culprit robes, doomed to the gloomy solitude of a prison, where the smiles of kindred and friends can never cheer your dreary abode.

"Weep not for yourself only; but remember

the sighs of a father, the tears of a mother, the anguish of a wife and children, suffering and disgraced by your crimes.

"Cherish no malevolent feelings against society, or the government for arresting you in your career of criminality, but rather be thankful for the mildness of our laws; that instead of forfeiting your life on an ignominious gallows, as would have been the case under most other governments, you are only restrained for a time, for the safety of society, and your own good; that the most favorable means are afforded for repentance and reformation, by forming regular, temperate and industrious habits, learning a useful trade, yielding obedience to laws, subduing evil passions, and by receiving moral and religious instructions. If you will but faithfully improve the opportunities with which you will be thus favored, your case is far from being hopeless; your sufferings during confinement will be greatly mitigated;—you will return to your friends and to society with correct views and good resolutions, and then friends and society will receive you again with open arms, and, like the compassionate father to his prodigal son, will say of you, 'he was dead, and is alive again; and was lost and is found.'

"It is true, that while confined here, you can have no intelligence concerning relatives or friends; but they will always be informed, on request, of your behaviour, health and situation. They will even be allowed to visit the prison, and pass into avenues, from whence, unseen by you at your labor, they can view your dejected visage—to a feeling heart, the exercise of a trying act of friendship. You are to be literally buried from the world: but when you again return to it, the fault will be entirely your own, if you do not acquire for yourself a new reputation, become a blessing to your friends and to society, and exemplify the power of deep repentance and thorough reform."

An address of this character rarely, if ever, fails to melt a convict into the deepest tenderness.

He is then instructed in the few plain general rules for the government of his conduct, relating to obedience, silence and industry, to which he listens with fixed attention. He is told that the most strict and humble obedience will be required, which will be no less his interest than his duty; that we possess, and readily apply, the most ample means of coercion by corporeal inflictions, to which, however, it is always painful to resort, but it is promptly done, when necessary; that so long as he behaves well he will be exposed to as little bodily suffering, as the nature of the case will allow; and that there are many convicts who go through a long term of imprisonment, without receiving a blow or a harsh word, or even a frown from a keeper, and which will surely be his case, if he behaves well.

If the convict has a trade that is pursued in prison, which is rarely the case, he is put to that business; otherwise the keeper, judging from the aptitude, capacity, &c. of the convict, with, usually, some regard to his wishes, selects such trade for him to learn, as he deems most suitable. He is then taken to the shop,

and put in the custody of that assistant keeper who superintends the branch of business he is to learn; is there further instructed by his keeper, in the minutiae of those shop, table, marching, and cell rules and regulations, which are required to be observed; and then commences his labor and the course of his apprenticeship.

LETTERS FROM LONDON.

We are indebted (says the New-York Observer,) to the Rev. William B. Sprague, of West-Springfield, for permission to publish the following extracts of letters received by him from gentlemen in London. The first is from a letter of the Rev. Mr. Blackburn, dated January 14, 1829.

"It will gratify you to know that the subject of the revival of religion which the glad tidings from your country have brought before the public mind, has become the topic of general inquiry in many parts of this kingdom. Days of humiliation, fasting and prayer have been kept, very solemn conferences of ministers have been held, and various sermons, addresses, and pamphlets have been delivered and published. The Congregational Board of London have held sittings three days on these and kindred subjects. Letters are to be addressed by them to the Congregational and Presbyterian bodies of your land, and a solemn appeal to the ministers and people of our own churches is preparing for the press. The solicitude on this subject has been deepened by the fact that a very blessed revival is now going on in the Principality of Wales. In one county only, three thousand persons have been added to our Independent churches during the past year, besides a very powerful excitement among the Baptist and Episcopalian congregations. Indeed I hope that a revival has actually begun among ourselves. Last week our brother Stratton (of Paddington) received twenty-nine persons into church fellowship at an ordinary monthly church meeting, and in other churches of London there are pleasing tokens for good to come.

The Christian Instruction Society, of which you know I am a Secretary, goes on remarkably well. We have now a thousand gratuitous agents who visit the abodes of more than twenty-two thousand families in the metropolis and its environs twice every week, lend them religious Tracts and books, and seek to induce them to attend public worship. The plan of our Society is now adopted in many of our large towns, where probably an equal amount of good is doing. All this is the Lord's doing, and is marvellous in our eyes!

"You have probably heard of the loss which our Missionary Society has sustained in the death of the Rev. D. Tyerman at Madagascar. The magazines will furnish the particulars, but I assure you it is felt as a most afflictive and mysterious dispensation. * * * The University of London has commenced its operations, and its success exceeds the most sanguine expectations of its friends, and has done much to neutralize the hostility of some of its enemies. It is one of several important means now in progress which appear destined by divine prov-

idence to effect an important revolution in the public mind of this country."

The following is from another gentleman of London, of the same date:

"Before laying down my pen I will mention what I know you will hear with interest, that we have been this evening at Craven Chapel, which I dare say you remember, hearing Mr. Rowland Hill preach an excellent sermon to a very large congregation. He is a most venerable man, his mental faculties in his eighty-fifth year unimpaired, his voice still clear and strong, his zeal unabated, his physical energy far greater than could be supposed, and his piety only mellowed and matured by age.

"Nor must I forget to tell you how much we have been delighted with the life of your countryman Rev. Pliny Fisk, which has been reprinted at Edinburgh. I have purchased several copies of it, and given to my friends. His letters and descriptions of scenes and places are highly interesting, and the book seems admirably adapted for general usefulness, and particularly to excite the attention, awaken the sympathy, and stimulate the zeal of Christians in behalf of the Jewish people."

Extract of a letter from a gentleman in Bristol, England, to a lady in New-York.

You will be delighted to see the re-action of American revivals on churches, ministers, and individuals in Britain. Edmund writes me that the students have caught the flame, and this week have set apart a day to supplicate the outpouring of the Holy Spirit on Highbury College. Surely the days of Whitefield and Wesley are about to re-appear. The ministers and churches are roused from their lethargy, and as the intention of setting apart the first of January could not be known extensively, they have appointed the day called Good Friday, in hope that the Christian world will surround the throne of grace on that day. What a lovely sight—to see all who love the Lord, on that day besieging a mercy-seat for promised blessings!

I send you some cards—"The Saint's Sweet Home"—the production of a young lady who was attached to a gentleman fond of the song "Sweet Home," which she sung delightfully. He was called abroad. During his absence she became a Christian. On his return he called for his favorite song: she sang the enclosed. At first he was offended; but her pious conversation was blessed with other means to his conversion. He now enjoys "the Saint's Sweet Home" more than his former favorite song. God blesses the simplest means to effect the great purposes of his grace!

A minister spent the evening with me yesterday, who is the main-spring of the "City Mission." He says wonders of grace are continually coming to his knowledge. His conversation family meetings are educating blessed effects among the young and old people. The agents of the City Mission urged an old woman, the tenant of a garret, without a bed, sorely against her will, to attend his ministry, unknown to him. She was astonished that a minister should know and depict her feelings so accurately the very first sermon. "You found me, sir," said she, "and blessed be God, I

have now found him, without whom I have been living all my life." She has had a bed provided, and says she is now happier for time and eternity, than in all her life. Surely this is encouragement to proceed. Indeed such wonders of grace are brought to light, as astonish and delight the agents, almost every week.

* The following is the song above referred to.

THE SAINT'S SWEET HOME.

'Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints:
To find at the banquet of mercy there's room,
And feel, in the presence of Jesus, at home.

Home, home, sweet, sweet home,

Receive me, dear Saviour, in glory my home.

Sweet bonds that unite all the children of peace,
And thrice precious Jesus, whose love cannot cease;
Though oft in thy presence in sadness I roam,
I long to behold thee, in glory my home.

I sigh from this body of sin to be free,
Which hinders my joy and communion with thee;
Though now my temptations like billows may foam,
All, all will be peace when I'm with thee at home.

While here in this valley of conflict I stay,
Oh give me submission and strength as my day;
In all my affliction to thee would I come,
Rejoicing in hope of my glorious home.

Whate'er thou deniest, oh give me thy grace,
The spirit's sure witness, and smiles of thy face:
Indulge me with patience to wait at thy throne,
And find, even now, a sweet foretaste of home.

I long, dearest Lord, in thy beauties to shine,
No more as an exile in sorrow to pine;
And in thy fair image arise from the tomb,
With glorified millions to praise thee at home.

N. Y. Obs.]

From the Western Luminary.

A DEATH-BED SCENE OF A MORAL MAN.

Mr. Editor:—On the — day of this inst. I witnessed the death-bed scene of Mr. —, my neighbor for nearly 30 years. He was what is usually termed a Moral Man. He lived respected in his neighborhood; was humane, affectionate, and honest. His word was as good as his bond to all who knew him. He was industrious and economical, and his circumstances comfortable; his family creditable. He was temperate and charitable; he was friendly to religion; his wife and daughter were professors, and he frequently had preaching at his house. He was naturally a man of benevolent feelings, and his conduct was in unison with his feelings; no man more ready to oblige his neighbor than he was, either with his personal attention or his purse. (And the writer of this essay is free to acknowledge himself his debtor, in both these respects.) He loaned his money at legal interest, when 10, 12 or 25 per cent. was given in his neighborhood.

He was in friendship with all who knew him; he discharged the duties of father, brother, husband and neighbor, with uniformity; and his conduct was of such a character as to put many professors of religion far in the back ground. He never made any profession of religion; but gave his assent and consent to all the leading truths of Christianity. He was, in fact, "al-

most a Christian." I was with him during his last days; and although I have witnessed many death-bed scenes, this was of a different character from any I ever witnessed before. I have thrown the prominent occurrences of that day into a

NARRATIVE.

On the — day of —, Mr. — departed this life. On the morning of that day I visited him. He was in the possession of his senses, but evidently near eternity. He knew me, and when I asked him 'how he did this morning,' he answered, 'S. I shall die, and I am not prepared to die.' This declaration excited my feelings, and a pause ensued. In a few moments the subject was again mentioned by him in the same words, 'I am not prepared to die.' Believing from his manner, that he wished to converse with me on the subject of religion, I endeavored to comfort him, by presenting some of the gracious promises and doctrines of the Gospel to him, in my feeble and plain manner. He appeared to obtain no comfort. His wife (a pious woman) requested prayer. He listened with profound attention; after the conclusion of prayer he remarked, 'I cannot pray: my Saviour has left me, and I cannot pray.' After a solemn pause, his affectionate wife, leaning on the side of his bed, commenced a conversation with him on the subject of religion. Her language and manner were impressive. She dwelt on the gracious promises and doctrines of salvation by free grace through Jesus Christ, and feelingly and affectionately urged the necessity of his immediately embracing the proffered mercy. He listened to her with the most solemn attention. To myself, and I believe to all the company, it was loud preaching. After a short pause he threw his arm around her neck, in the most affectionate manner, and in a clear voice uttered the following sentence: "Ah! my dear, for nearly thirty years have you thus affectionately urged me to attend to this matter, but I put it off, and still put it off; and now I have sinned away my day of grace, and I am given up." Turning his face to the wall, he added, "my Saviour has given me up." Mute with astonishment, the company gazed on each other, until a groan of anguish burst from the heart of his wife, and was re-echoed by all present. Most of the company left the room. I remained with him; and after some time renewed my endeavors to comfort him. I told him that Satan, the grand enemy, would endeavor to persuade us that our Saviour had left us. But the Saviour was always present, and that the sly suggestions of Satan ought not to be believed. His reply was, "my Saviour has left me."

His physicians came, and all that friendship and medical skill could devise, was tried to save him. He grew worse. About 12 o'clock the physicians left him. Between 2 and 3 o'clock he had an interval of composure, when his wife urged him to pray. He calmly replied, "I cannot pray." She asked him if singing would discompose him. He replied, "not at all," and twice repeated, "Farewell, vain world." "Farewell, vain world," without concluding the line. His wife added, "I am going home:" (the hymn beginning with that line was sung.) His wife

then asked him if he could not pray now. He said he would. Every breath was suspended, and in his usual tone of voice (when in health) he uttered the following words: "God Almighty, have mercy on a poor sinner, just about to plunge headlong into Hell." He paused. His wife, kneeling by his bedside, asked him if he could pray no more. He answered, "I cannot say another word." Another hymn was sung, in which the words occurred, "I hope to praise him after death." His wife then asked him if he did not hope to praise his gracious Saviour after death. He shook his head, and looking his wife affectionately in the face, answered, "I cannot say I do." In a little time, a violent spasm seized him, which evinced the rapid approach of his dissolution. After perhaps an hour's struggle with the grim monster, he revived a little and bid his family and neighbors farewell. A weeping relative begged me to converse once more with him about his eternal prospects. I did so, but still got answers all agreeing in one point,—that he had no hope, and was unwilling to die. A pious neighbor came in a few minutes after I had ceased to converse with him, and asked him some questions on the same subject, and he gave similar answers. After sun-set I left him, and about 12 at night he died. L.

SOMETHING LIKE ATHEISM.

The Rev. Mr. Kneeland of New-York, a Universalist preacher, and editor of the Olive Branch, says—

"Be it known then to the whole world, that the writer of this article, professes no more love for, and stands in no more fear of an imaginary God than he either loves or fears an imaginary devil; and when it can be proved, that any being or thing *not* material [i. e. spiritual,] exists any where except in the imagination, he will give his assent to it, and not before."

Matt. xv. 14: And if the blind lead the blind, both shall fall into the ditch. 2 Thess. ii. 11, 12: And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but have pleasure in unrighteousness.

Albany Christian Register.

HOW TO AVOID BAD DEBTS.—In Carver, Ms. Mr. E— carries on a furnace on a large scale, employs about thirty men, but furnishes no spirits. He is a merchant, and refuses to trade at all in ardent spirits. When interrogated by a friend, why he did not as formerly sell spirituous liquors, he answered, "I will give you two reasons. First, within one mile of me, four men, in consequence of their intemperance, have left their wives. The second reason is, that all my bad debts are rum debts. In looking over my books I find, that when I subtract the rum-bill from the account against poor debtors, they owe nothing." Captain N. E—, of Middleborough, gave me a similar account—all bad debts, he said, were against the rum-drinking population.—*Vt. Chron.*

The Rev. Mr. Ely and family have arrived at Martha's Vineyard, from the Sandwich Islands.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

THE CONTRAST.

CHAPTER VII.

(Continued from page 730.)

"Grace is an immortal seed, cast into an immortal soul, that will bring forth immortal fruit. What sins are there which grace cannot pardon? what heart is there which grace cannot soften? what soul is there which grace cannot save?"—MASON.

Wisdom of Providence—Joseph—The female captive—Visit to "the cottage at the eighth mile stone"—Interesting conversation—Grace produces a striking change—Family prayer—A good resolution—Carried into effect—Feelings of a mother—Religion cannot be hid—Fears of Le Monde and Melville—Backwardness of young persons to disclose their religious feelings.

"Those who deny Providence are as much Atheists as those who deny a God; and, indeed, the greatest Pagan philosophers acknowledged it, and Plato, in his Dialogues, pronounces those mad, who deny an over-ruling Providence." To this sentiment of the great Charnock, no one can withhold his assent. The history of the world, and the lives of individuals, illustrate the fact. When a man leaves his home in the morning, it may appear altogether indifferent whether he pass through one street or another; and yet, some important event may transpire which may have an influence upon the remainder of his life. Envy and malice induced Joseph's brethren to sell him to the Midianites: from the Midianites he passed to the house of Potiphar; and thence, by false accusation, into a prison! A watchful providence was continually over him, brought him out of the prison, introduced him to the king of Egypt, and made him instrumental in preserving the lives of the patriarchs and their families. (Genesis, l. 20.) By the same Providence, a "little maid" was taken captive by a band of Syrians, torn from her parents and relatives, and carried into a strange country. Here she is introduced into the family of Naaman, the commander in chief of the Assyrian army, and at length becomes the instrument of good to her master, by her timely mention of the prophet Elisha. By this means Naaman is cured of his leprosy, and resolves henceforth to sacrifice only to "the Lord." (2 Kings v. 2—17.) Who, that reviews his life, does not discern some unexpected appearance of Providence in his favor? Who cannot sing of the wonderful acts of the Lord, and ascribe greatness to our God? Who will not join the sweet singer of Israel, and exclaim, He led us forth by the right way, that we might go to a city of habitation?

The words of John Holmly still sounded in Elworthy's ear. Nothing had made so deep an impression. They were not like the scar of the arrow through the air, nor as the furrow produced on the ocean by the keel, they inflicted

ed a wound which pleasure and diversion could not heal. 'ESCAPE FOR THY LIFE' followed him every where, and he conceived a strong affection for the person who uttered them, although unknown. The most potent medicine may be carried by a feeble messenger, and the efficacy of the word of God depends not on might nor power, but on the Spirit of the Lord. It is the Spirit that quickeneth, the Spirit that comforts, the Spirit that applies and seals the truth to the heart, and where the Spirit of the Lord is, there is liberty, freedom from the predominant influence of the world, freedom from the tyrannical, degrading, destructive power of sin.

There was a time when Elworthy would have despised the thought of being instructed by a day-laborer. He would have said, scornfully, "How knoweth this man letters, having never learned?" But now he longed for an opportunity to converse with him. He recollected 'the cottage at the eighth mile-stone,' and determined to visit it. Having obtained leave of absence from Mr. Le Monde to spend two days with his mother, he availed himself of that permission to accomplish his wish. Arriving near the cottage, about half past eight in the morning, he reclined for some minutes against the mile-stone. It was a small neat place, a little garden in front, laid out in a tasteful manner; a jessamine crept along the wall, and around the door bloomed the lovely rose—the beds indeed were small, but they contained flowers of a superior order; while the well-weeded alleys evinced the care and attention of the occupant. Elworthy opened the wicket-gate, and gently tapped at the door—"Come in, friend," said a voice, that he recognized to be John Holmly's. The good man and his family were surrounding a table, partaking their morning's repast. At the sight of Elworthy they all rose up—"Servant, Sir," said John Holmly, and this was re-echoed by the wife and children. "Pray do not disturb yourselves," said Elworthy, "I wish to speak a few words with you."

"Pray, Sir, sit down, if you will condescend to take a chair in our humble dwelling," said Sarah Holmly, "have you walked from the town this morning? I fear you are tired."

"Not at all, I thank you—I will take a chair, provided I do not interrupt your breakfast."

"Oh no, you will not interrupt us," said the husband; "I sometimes wish I had a better apartment to receive a gentleman in; but, Sir, it is useless to wish. If I had known the value of religion in early life, I should be in different circumstances now but, by the grace of God I am what I am."

Here I raise my Ebenezer,
Hither by His help I'm come,
And I trust, by His good pleasure,
Safely to arrive at home.

Jesus sought me when a stranger,
Wand'ring from the fold of God,
He to rescue me from danger,
Interpos'd his precious blood.

Elworthy sighed—and looking earnestly, asked, “Do you remember speaking to a stranger some evenings since?”

“Let me see . . . a few evenings since (pauses)—why, sir, I can't recollect the circumstance.”

“No . . . did you not say to a young man, ‘Escape for thy life?’”

“Yes, yes, I do—Ah! I have often thought upon that there young man; he seemed in a great deal of trouble—quite in a melancholy, I thought—I fear he has fallen into bad company, for he spoke of the way of transgressors.”

“He did so—for he has found it to be a hard way, and his great difficulty is in getting into the way that leadeth to life eternal.”

“I suppose you be the young gentleman, Sir? Well, I am right glad to see you in my little cottage. Why, Sir, as I told you then, so I say now, ‘Escape for your life, escape to the mountain’—no place of safety else; none, sir, I assure you; I tried the world for happiness, but it gave none; I was an enemy to all seriousness, and hated those who regarded religion; I pretended to despise the Bible—became dissatisfied with my country—talked against the king and government, and swore I would go and live in foreign parts. I think at that time there was not a more abandoned wretch in existence. But O the greatness of sovereign mercy!—the depth of the riches of the goodness and wisdom of God! He stopped me in my awful career—looked on me—smiled, and bid me live. O how happy I have been since that period!”

“But you had no religious instructor in your youthful days?”

“O yes, Sir; my parents were both truly pious people; they took me to the house of God, taught me to reverence the Lord's day, and impressed on my mind the duty of prayer; but when I grew up I fell into bad company, which soon ridiculed me out of my esteem for religion, and drew me to the public house, where I passed my evenings, and acquired every bad habit, till at length I had not a penny to help myself, and I was then obliged to take any work I could procure. I tremble even now, when I reflect upon my past life. Blessed be the grace that pitied me, that called me out of that awful state of darkness!”

“How were you brought to see the error of your ways?”

“I was strolling about one evening, before I was married to Sarah, and happened to pass by a chapel—a voice arrested my attention, and I went in out of curiosity, to hear what the preacher had to say. He was but a plain man, but he described my character so exactly, that I thought he must surely have known me. He called upon me and others to ‘repent and return to God with all our hearts,’ assuring us that the Lord Jesus Christ would receive us, and forgive all our sins. Well, Sir, I went out, as you may suppose, very thoughtful and much concerned; I read my Bible, and tried to pray for the mercy of God. He heard my prayers—I regularly attended divine worship afterwards, left all my former companions, and—

“But how could you leave them, did you not experience their ridicule?”

“Yes, yes; but what was their ridicule, compared with the worth of my soul? when the Word of God said, ‘Come out from among them, and be ye separate, saith the Lord, and I will receive you.’ The friendship of God is worth more than all the world.”

“And have you been happy since?”

“Happy! Can I be otherwise, when the Lord is my portion? I was never happy till I gave myself up to God. But (looking at the clock) I see my time is gone. Come, wife, bring the Bible.”

The good man then read a portion of Scripture, and offered up an earnest prayer to God, commending the family and their concerns to him, and beseeching him to bless the young stranger and give him his grace, that he might be preserved and kept from the evils of the world.

Elworthy was so overcome when he rose from his knees, that he could scarcely thank honest John for his prayer for him, except by a cordial shake of the hand. “Farewell, Sir,” said John, “I shall be glad to see you again.”

Sarah gazed at Elworthy, and said, “Really, Sir, although you are a stranger, yet you are so like my late dear master, that you seem quite natural to me. Dear man! I shall never forget him; no, never, never. Excuse my weeping, Sir, but he was the means of bringing me acquainted with the blessedness of religion. I can't tell you any more now; but when you come again we will talk of it.”

“Thank you, Sarah, I shall be glad to hear your account,” said Elworthy, and taking his leave, proceeded to visit his mother. He found her in a languid and enfeebled state, but possessed of that joy which arises from a sweet sense of pardoning mercy. The scene was truly affecting. The tide of filial love flowed strongly, and Mrs. Elworthy never felt her son so dear to her as at this period. He related all that had occurred since he last saw her, and declared his determination, in the strength of God, to forsake his associates, and to pursue the ways of religion.

“Blessed be thy holy name,” said the enraptured mother, with a countenance illuminated with celestial joy. “Blessed be thy holy name, thou God that hearest and answerest prayer! At length thou hast given me the request of my heart. Now I am ready to depart. Mine eyes have seen thy salvation! O Henry! O my son! Do I see thee again turning towards the Lord?”

“Pray for me, dear mother, pray that I may not again turn aside to folly. I now begin to feel my weakness, to see my danger—my heart is deceitful, desperately wicked, I dare not trust it.”

“Look to God, my son—He is a present help—a sure refuge. In all thy ways acknowledge Him, and He will direct thy paths.” The rest of the time was spent in the most delightful and profitable conversation, and Elworthy took leave of his tender mother, promising to visit her again in a few days.

The reader will readily conclude, that the alteration in Elworthy's conduct did not pass by unnoticed. He said little to any one; but that little was spoken in a manner so totally differ-

ent from his former habit, that it attracted the attention of the whole family. He appeared thoughtful, and as if something oppressed his mind. His evenings were spent at home, and his books were his constant resource.

Mr. Le Monde was a man of observation, and instantly recognized the change in Elworthy; but the cause was unknown, and he sometimes feared it arose from a sense of guilt. Yet he would not indulge his suspicions, and trembled while he suspected. Robert Melville, too, was not without his apprehensions that Elworthy had a weight on his conscience, and although he was civil and courteous to him, yet he did not encourage him to open his mind. Elworthy needed encouragement, but he was afraid of himself, lest he should again be ensnared. The only one that he could talk with on religious topics was his friend John, "at the eighth mile stone," and he longed for the time to come when he should have another interview.

It is to be regretted that many young persons are so tacit in regard to their *religious* feelings! How backward are they to express what they *feel*, to disclose the secret workings of their minds—their doubts, their difficulties, their desires, their joys! Some indeed there are who endeavor to *conceal* their love to Christ, and their attachment to his people. Happy are those who meet some in their progress to Zion, who, like themselves, are on the Lord's side, but *secretly*. When such are known to each other, they become mutual helps, and prove that "two are better than one." If such young persons would express their feelings to their minister, how would it gladden his heart—what joy would it produce in the minds of those Christians who have borne "the burden and heat of the day." If such would attach themselves publicly to His people how beneficial would be their example! How cheering, how animating would it be to hear them say, "Come, all ye that fear God, and I will tell you what he hath done for my soul."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 18, 1829.

EDUCATION IN GREECE.

We understand that the plan for improving the intellectual and moral education of Greece, was discussed at a meeting of citizens in New-York, and the plan of operations defined. The subject was referred to a committee, from whom the public may soon learn, more in detail, the project in which they will be called upon to co operate. That this will be readily done we have no reason to doubt—certainly not, if it is proper to reason to the future from what has already been done. The alacrity with which the people of Greece have attested their thirst for information in the present crisis—their readiness to accept and purchase books at our hands, to receive counsel and assistance from our agents in the way of reform, present not a stronger plea for our aid in the work of education and reform, than do their sufferings for our sympathies. And certainly, if we make for a moment a comparison of the objects to be answered by the two calls, we shall be no less ready to listen and act.

We gave lately a notice of this enterprize, containing a sketch of its principal features, and when it is more fully detailed to the public shall present it again to our readers. There are several gentlemen ready to enlist in it, so soon as it shall be matured and supported by the philanthropy of our countrymen. The services too of the Greeks who are residing with us, respected here and in their native land for their characters and talents, will probably be enlisted.

METHODIST MISSIONS AMONG THE INDIANS.

The Christian Advocate and Journal contains the following interesting statements, with regard to the condition of Indians in Canada:—made by the Rev. W. Case, superintendent of the Methodist Indian Missions in Upper Canada, before the young men's Missionary Society of New-York.

He stated that five years ago a *converted Indian* was scarcely known in the whole province of Upper Canada. Hundreds of drunken Indians might always be seen in the streets of York, Belleville, and other towns, and the inhabitants were greatly annoyed by the drunken revels of the Indians stopping there on their return from hunting at the North. But he rejoiced that now the scene is changed: a drunken Indian is scarcely to be seen; but the praying Indians may be found every where—in the villages, in their settlements, and in their wigwams, or even when wandering through the country, they engage in adoration regularly every day. Prayers and praises ascend from these Indians in every place; and when the parents are absent from home, the children conduct the devotions. Many examples of this have occurred where the voice of praise and prayer has been heard from children from six to seven years of age in the Indian wigwam.

He stated that nine hundred and fifty have been reclaimed from the basest intemperance, and converted to God, during five years past. Upwards of fourteen hundred are under the care of the Canadian Conference Missionary Society, instruction is provided by missionaries and teachers, and the Indians manifest great readiness to take the advice of their teachers in all matters, both in civilization and religion. At Belleville, on Grape Island, we have a community of two hundred and twenty Indians, and we know not a reprobate among them. At Rice Lake there are two hundred and seventy-five. All these have embraced the religion of Jesus Christ, and there are not more than two drunkards in this whole body. At Lake Simcoe there are about five hundred and fifty, and not more than one hundred and fifty of these are unconverted, and missionaries are traversing the forests, preaching Jesus to them in their own language, with a hope of saving these wicked Indians. At the River Credit there are two hundred and forty, all of whom, except six, are brought under the influence of religion, and are walking as become the Gospel of Christ. Among the Six Nations there are more than two thousand, all of whom speak the same language, and among these, as well as among the Mississaugahs, the Lord has called native laborers to teach their brethren the word of life, and already nearly two hundred are rejoicing in God the Saviour.

In the several Indian tribes there are now fourteen schools, two schools in the Mohawk language, and twelve English schools. These contain three hundred and ninety-eight children. Seventy five of the children can now read the Scriptures, many are writing and some learning arithmetic.

Some may doubt the propriety of instructing the

and say that if pagans are sincere, they are well off. Whatever may be the case in other pagan nations, it is not so among the Indian nations. They are all abandoned and wicked, drunkards almost to a man, until the Christian religion makes them sober and happy. But one great evil among them arises from their enchantments, by which they resort to the devil for injuring their foes. One of these priests has been converted, and declares his abhorrence of these impious ceremonies, and he has given up all the instruments of his incantations. He has since exhibited in his life the religion of the Lord Jesus Christ, which is love. He came to save, not to destroy; and the Indians, however barbarous before, now that they have become the disciples of Christ, show the same warm hearts, love, and mercy, as follow the work of grace universally among you.

We have many Indian youth of great promise.—They are attentive to their studies, and their improvement is very encouraging. We believe the Lord is preparing them for the work of the sacred ministry, and in a short time we may expect they will go forth as teachers among the Indians in the North and West: for already some of them speak to their brethren, and their tears and prayers are not in vain. Thomas M'Gee has made one or two excursions to the North already. He is a diffident and retiring youth, but intelligent and deeply pious. One instance I will name:—He came back from hunting, and stated that there was a body of Indians on Lake Huron, who had not heard the Gospel, and he wished to go and visit them. On asking him if he were not afraid to go alone, he said, "No, I will go hunting, and enter their wigwams, and tell them about Jesus who died for the poor Indians." He accordingly took his gun, and his blanket, and his snow shoes, and when he returned he gave but a poor account of his success. But he had visited another tribe, and told them what the Lord had done for him and his brethren, by the missionaries and the schools. The chiefs promised him to come down, and attend a religious meeting. They came with a party of about forty souls. They seemed serious, and before the meeting closed every one of them was converted to God. The Indians never relinquish their pursuits in the chase until the deer is run down; and in like manner they persevere in seeking the lost sheep of the house of Israel. And among all the pagan Indians none are farther beyond hope than were the wretched Mississaugahs, however wicked and ignorant they are. The field is large among those who speak the Chippeway language, and already eight hundred and fifty of them have been converted.

Revivals of Religion.

REVIVALS IN BURMAH.

The following encouraging intelligence from the Burman mission was alluded to in our last. It is communicated to the editors of the American Baptist Magazine, in a letter from the Rev. Mr. Boardman, missionary in Burmah, dated at Tavoy, August 9, 1828. It will be recollected that Tavoy is the new mission station now occupied by Mr. and Mrs. Boardman.

I have had the satisfaction of baptizing two persons—the first fruits of the mission to this place. One of them is a very intelligent and amiable Chinese youth, who amidst opposition and scorn from his countrymen, who are numerous here, has ventured to renounce his vain idols and put on the Lord Jesus Christ. The other person is a learned Burman, who, in respect to intellectual powers, elo-

quence, and acquaintance with the Burman scriptures, is excelled by few men in town. The opposition which he has experienced from his countrymen is most violent and abusive; but he says calmly, 'I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided. If they revile me, let them revile; if they will kill, let them kill. I fear not death. I will love and pray for my enemies.'

The ordinance was administered last Lord's day, in a tank adjacent to a venerated pagoda, which points its spire of gilded blasphemy towards the heavens. You can imagine, better than I can describe, the joy occasioned by this event. I am happy to add that the attention to Christian instruction is evidently increasing.

But I have not told you the whole occasion of our joy. Yesterday we received letters from Maulaming, containing the cheerful intelligence, that the Holy Spirit is poured out on that station, that five persons were recently baptized there, and several more gave good evidence of true grace. The influences of the Spirit seem to be felt more particularly in the girls' school, which, while we were all together at Maulaming, was under the united management of Mrs. Wade and my beloved partner. Several of the children obtained the hope of pardoning grace, two of whom are among the baptized. O what thanks are due to the blessed Redeemer for such displays of his grace. Our hearts are full,—but still long for more.

You have doubtless heard that according to the latest intelligence from Rangoon, fifteen persons there, without enjoying the labors of a foreign missionary, have recently avowed their belief in Christ, and their desire to be baptized.

REVIVAL IN WALES.

The London Evangelical Magazine for February, contains two letters from gentlemen in Wales, of which the following are extracts.

About the commencement of the year 1828, a remarkable revival of religion manifested itself at a place called Caio, in the upper part of the County of Carmarthen, which soon spread itself to the adjoining congregations of Kilewyn, Pannau, Llansadwrn, Llansawel, Landover, &c. In the course of the year the addition of members to these and other congregations or churches in the same county, including a few on the borders of Breconshire, have been—to the Calvinistic Methodists upwards of 1800; to the Independents 1450, and to the Baptists 445. The increased number of additions to the Independent churches is confined in this statement to the county of Carmarthen; but it adds, that the churches in the county of Brecon, have also been highly favored by an increase of members, how many is not ascertained. This revival continues even to this day, to break out in other places in the abovementioned counties; and within the last two or three months, Glamorganshire too has partaken of the glorious outpouring; for in this short period, at a place called Morriston, in the neighborhood of Swansea, 250 have joined the Calvinistic Methodists, and about an equal number have been united to the Independents. It is still extending powerfully, and has lately visited Swansea, Neath, Lansamlet, and other places in that county.

In former revivals, frequent instances have been known of children being persecuted by their ungodly parents, or wives by their husbands, or husbands by their wives for joining themselves

to the Christian societies; but now instances have occurred of young people, under the influence of convictions, having by the advice of religious friends, asked their parents whether they would give their consent to their joining a Christian church, and they have cheerfully granted them leave with tears gushing from their eyes, and grieving that they themselves were not similarly affected. Nothing is known as very particular or extraordinary preceding this wonderful visitation. Prayer-meetings were regularly held in most of the favored churches, generally early on the Sabbath morning, and one night in the week besides, where many an earnest supplication was made to a throne of grace for the outpouring of the holy spirit. In these places great attention has also been paid to the Sunday schools, where not only children have been taught to read, but young people also have been instructed in the doctrines of the Gospel.

Mr. Davis, the minister of Salem chapel, Landoverry, writes as follows:

At a monthly meeting of the Independents or Congregational ministers, lately held in this neighborhood, the subject of the late wonderful revivals of religion in our churches, and which, I am happy to say is still in a great measure enjoyed among us, was brought under discussion. We have great reason to thank God for those refreshing showers, and we still hope for a more abundant harvest. Upwards of thirty-five churches of the Independent denomination, in the Eastern part of Carmarthen, and the adjoining parts of Glamorgan and Breconshire, have, during this year, been graciously visited, beyond common, by the divine influences and very copious effusions of the holy spirit. A moderate calculation has been made of the number of new members added to the above churches since February last, which amounts to upwards of 3,000 hopeful converts; and seldom have we a society without reason for rejoicing at the happiness of new converts, and have as yet little or no occasion to lament the unhappiness of their walking unworthy of their profession. Several places of worship are now become too small by far to accommodate our increasing congregations. For several months previous, our Sunday schools, and public and private meetings, were numerous and very well attended; the style of preaching was generally pointed; our elders aimed at unanimity, and church discipline was not neglected. Many in different stages and periods of life, particularly the rising generation, are brought to the knowledge of the truth, and are promising to become useful in the Redeemer's kingdom in their day and generation.

We rejoice at observing in the late numbers of the 'Evangelical Magazine,' that the Congregational Board have it in contemplation to set apart Good Friday for a day of Fasting and Prayer for the more copious effusions of the holy spirit on the church at large. We are happy in stating that similar revivals to those stated above, have likewise been enjoyed by many of our brethren, the Calvinistic Methodist and Baptist churches, in the same districts.

REVIVAL IN AN ENGLISH SUNDAY SCHOOL.

In the month of January last a general concern for their souls was evinced by the senior

scholars, and that question was feelingly asked—What must I do to be saved? We were not at a loss to answer that question, as the scriptures of truth give so direct a reply: but how to point out the most effectual means to conduct them aright to faith in the friend of sinners required no small share of that wisdom that cometh from above. The plan that was thought most likely to answer, was that of encouraging them to begin prayer-meetings among themselves, after giving them suitable advice, and praying with them. A pious person was appointed to begin and conclude for them: they met together, and we are happy to state to you, that it has answered the desired end. Not less than about 40 of them have been deeply impressed with the fear of God, and are now endeavoring to keep his commandments. Many of them are joined in church-fellowship, and are adorning the doctrine of God their Saviour.—We do assure you that the children are become the spiritual instructors of their parents; and we cannot for a moment doubt that it will be more generally felt. One circumstance I shall mention, that one of the parents, a poor widow woman, when laboring under conviction for sin, said very thankfully, that she had reason to bless God for her children being instructed in a Sunday School, from whom she herself had learned many a useful lesson.—*H. F. School.*

REVIVAL AMONG THE CHOCTAWS.

In order that the following narrative [by Mr. Kingsbury, dated Mayhew, January 28, 1829] may be better understood, it may be stated that the Choctaw nation is divided into three districts, each of which has a principal chief elected by the people; and that each of these districts is divided into many smaller portions, over each of which a head-man or captain presides, who is elected by the people of his clan.

Prevailing attention to Religion.—For more than a year past there has been manifested in those parts of the nation where it was enjoyed, an increasing disposition to hear religious instruction. In the neighborhood of Black Creek, about 40 miles below Eliot, where our lamented brother Hooper bestowed his last labors, a very general seriousness prevailed at the time of his death.

But the most marked and general attention to the subject of religion, and one which has given a new impulse to the cause among the Choctaws, commenced under the labors of our Methodist brethren in the South-west part of the nation. At a general meeting convened in July or August, expressly for religious instruction, and which with propriety might be called a camp-meeting, six or seven Choctaw men became deeply impressed, while listening to a simple statement of the crucifixion of our Saviour. A large meeting was held in October, at which there was a very great and general excitement, and the effects produced on many were truly remarkable and happy. Some who before were violent opposers of the gospel, became its zealous friends. At these two meetings and subsequently, several hundreds have manifested a desire to be instructed in the Gospel. A number of these give good evidence of piety; and it is

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peculiarly gratifying, that among them are several of our former scholars. In respect to some of these, we had despaired of any advantage arising to themselves or others from their education. Now there is a prospect that they will become teachers of schools, interpreters, and perhaps preachers of the Gospel to their nation.

It is worthy of notice, that at the commencement of the above work, the old men whom it was once supposed nothing could move, were the first affected; and all with one exception, were captains of clans. When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, "It is not the hand of man that has made us weep: it is our Maker that has caused it. You never saw us weep for what man could do to us, but we cannot withstand God. If your maker should deal with you as he has with us, you would weep too." These are now persons of prayer, and appear to be new creatures.

The work of grace has carried with it such convincing evidence, that almost all have been constrained to acknowledge it the work of God. One of the principal Chiefs, an enlightened man, and formerly no ways disposed to favor such a work, has been entirely convinced that no other than the Almighty God, had power to produce such a change in the Choctaws. He now spends much time at religious meetings and on other occasions, in making known the Gospel to his people. Some very unusual and remarkable means seemed to be required in the case of the Choctaws, to overcome their prejudices, and to arouse them to an attention to the Gospel. Such means it is conceived infinite wisdom has employed in relation to the above-mentioned religious excitement.

On the last Sabbath in December the Sacrament was administered at Elliot. The Chief of that district (the South-West) was present, and twice addressed the people, very appropriately and earnestly, on the great subject of religion, recommending them to attend to the great salvation offered in the Gospel. Much seriousness was manifested, and some were anxious to know what they must do to be saved. The next day the Chief, with one of the brethren, went to a place fourteen miles distant, where a council was to be held. A number of young people had also assembled on the occasion for a Christmas dance. It was between 11 and 12 o'clock at night, before all had supped. The Captain, at whose house we were assembled, then invited all to the cabin which had been provided for us. It was literally filled, and also the piazza. After a short discourse, which was interpreted, the Chief addressed them for an hour and a quarter, explaining to them the Gospel, and inviting them to receive it. There was a patient, respectful, and solemn attention. On the first Sabbath in January, there was a general meeting at Hebron. This was a very solemn season. A number appeared deeply impressed with a sense of their sins, and some, who had previously been awakened, expressed a hope of an interest in the atoning blood of Jesus. On the Sabbath following, a meeting was held at Ai-ik-bunna, which was thought to be as solemn and interesting as the preceding.

On both these occasions the Chief of this district was present, and spoke much and to the purpose. It is a remarkable fact, and one which ought greatly to encourage the friends of missions, that two of the highest Chiefs in the nation are now personally and zealously and effectually laboring to communicate the Gospel to their people.—*Miss. Herald.*

COLUMBIA, (Herkimer Co.)

We learn (says the Western Recorder) that a powerful work of grace has been in progress since November last, in Columbia, Herkimer county, and is now more powerful than ever. Converts aged from 11 to 80 years; infidels whose race was nearly run, have been brought to the foot of the cross.

PHILADELPHIA.

Extract of a letter from a lay member of the Episcopal Church, dated Philadelphia, Jan. 27

The Lord is doing great things for us in this city whereof we are glad. Sixty persons attended the last inquiry meeting up town; and fifty that in St. Mary's-st. Indications of a revival in several congregations are visible. Sunday school teachers are rousing from their long slumber, and appear anxious for the immediate conversion of their children. In two or three schools, many are inquiring what they shall do; and we are praying that we may have a day of pentecost among us—Pray for us. Why should the work stop? The Amalekites will be conquered, if our ministers' arms are upheld.—*Col. Register.*

SOUTH CAROLINA.

A letter from the Rev. N. R. Morgan, to the editor of the Christian Observer, dated Springville, Darlington District, Jan. 28.

Within three or four months past, fifty souls have been added to our churches. On last Sabbath, at Hopewell church, in Marion District, 21 whites and one black were received on a profession of their faith, and many more are anxiously inquiring the way. A few more such casts of the gospel net, on the right side of the ship, will enclose all the fishes that swim in this Hopewell sea. As this church is 25 miles from Springville, where I live and teach a female academy in connexion with Mrs. Morgan, I was tempted when the excitement took place, to abandon my school and devote my whole time to the ministry; but as a Wednesday evening lecture which I had established in the academy for the sake of the young ladies, has been made happily instrumental in bringing a number of them to the Saviour, I have resolved, as the situation is healthy and the institution flourishing, to continue it, hoping and believing that many streams may issue from it to make glad the city of our God.

Among the subjects of this revival, there are some young men who wish to devote themselves to the work of the ministry, if they could obtain means to prepare them for this high vocation.

REVIVALS IN NEW-JERSEY.

A letter from a Clergyman in New-Jersey, to his friend in this city, states, that there are at

present, revivals in Morristown, Bottlehill, Chatham, Medham, Chester, Baskenridge, Lamington and Elizabethtown. In Morristown, the number of anxious inquirers have been more than 400. In Baskenridge, above 300. In Elizabeth, about 100, and in most of the other places the work appears to be powerful.—*Philadelphian*.

For the Religious Intelligencer.

ORTHODOX ELECTION.

The two following extracts are from the Methodist "Christian Advocate and Journal." The first are the remarks of a correspondent, the last is editorial.

"Methodist preachers believe that the Spirit of God first finds the sinner, and by its influence opens his eyes to see his sinfulness and danger. It also shows him the necessity of a new heart, and enables him to repent of his sins, and comply with the requirements of the gospel. Until such supernatural aid is afforded the sinner, he has neither power nor will to do any thing acceptable to God. The Holy Spirit enlightens the sinner's mind, 'melts his heart,' gives 'the word a saving power,' and enables him to believe unto righteousness. It is God who gives the penitent a new heart, and renews within him a right spirit. All this, Methodist preachers believe, as every one knows, who knows any thing about their 'theory of conversion.'"

"Does not every body perceive that the actions of sinners, according to this bold hypothesis, have nothing to do with either the happiness or misery, the salvation or damnation of mankind! And does not this doctrine completely annihilate the moral, responsible agency of [sinners?]. We tremble to pursue the consequences of this horrible doctrine, lest we might seem unnecessarily, to develope the 'high mysteries' of Calvinism to the naked gaze of the multitude."

I presume the Methodist editor little thought, when he penned these severe remarks, that they were quite as appropriate to the Methodist preachers' theory of conversion, as they are to the doctrine of Election, as held by Orthodox Christians of the present day: but if they are not, as appropriate to their theory, I wish some one of the Methodist preachers would show, if he can, in what respects they are not.

As no objections have yet been made, by orthodox writers, to Dr. Woods' views of the doctrine of Election, as expressed in his "Letters and Reply to Dr. Ware," I conclude that all Orthodox Christians in this country agree substantially with him on this subject. Now, if our Methodist brethren, with their "theory of conversion," will only admit with Dr. Woods, that "whatever it is proper for God to do, it is proper for him to determine to do," "that the purpose of God always exactly agrees with the acts of his administration," they may safely conclude,—unless they hear a remonstrance from some quarter,—that they have obtained what it seems they have long sought for in vain,—the present views of Orthodox Christians on this subject; so that they never need inquire again for a "standard of Orthodoxy," they will have it all in their own creed, so far as the doctrine of Election is concerned. And really, I cannot see why they should be very much frightened at it. It is only believing 'that God determined from the beginning, to prepare a great number of the human family for heaven, in the very way that Methodist preachers believe he does prepare them for it.' That is all. Let them adopt this as the standard of Orthodoxy respecting the doctrine of Election, and they may expect hereafter to avoid the charge of misrepresenting it." G. S.

A VOICE FROM AN ADVOCATE OF TEMPERANCE.

In our view, the Temperance cause, which lies near our hearts, is the most interesting of any before the public mind. It promotes the greatest revenue of blessings. Every day we

are more and more encouraged by the progress of reform. And it is now our happiness to announce to our friends in other places, that on Monday, March 30th, Mr. Benjamin H. Coe, of this town, one of our most excellent inhabitants, (who a few months since discontinued from principle the retailing of distilled spirits,) had the honor of moving the first large building without poisonous drink, which has been moved in town since our recollection. Some little opposition was excited when it was known that he was determined not to offer spirits. A few who were invited, refused to come or send their teams. But no sooner was this known, than others turned out, and ninety or a hundred pair of cattle were upon the ground,—thirty or forty more than was necessary.

In proof of the popularity of this new experiment, and of the amount of good feeling in our community, upon the subject of temperance, we would not forget to say that some who are not members of our flourishing Society, when told beforehand that they were to have nothing to drink but water and beer and cider, cheerfully replied,—"that is all we need, and it is good enough." And they showed an ambitious and laudable desire to draw the building without rum.

We like to see individuals taking a bold stand upon this subject. Where men are virtuous and enlightened, there is no ground to fear, and where they are not so, there is the more need of effort prudently directed. The temperate stand on a rock, which will abide. And sooner or later, the whole community will see it, and come into the plan of entire abstinence. We need no prophet's ken to be assured of this. The noble pledges are multiplying around us. And Temperate Societies, where they are established, and proper efforts are made, are accumulating a moral power, to which we look as the safeguard of civil freedom, of morality, and religion. [Conn. Obs.

Durham, (Conn.) April 2, 1829.

Obituary.

MRS. ELIZABETH ADAMS.

Extracts from a brief Sketch of the Life and Character of Mrs. Elizabeth Adams.—By Moses Stuart.

Mrs. ELIZABETH ADAMS was born on the 19th of March, 1776, in Windham, Conn. where her parents, Gamaliel and Judith Ripley, lived and died.

She was well instructed, in early years, by her pious parents, as to the great doctrines of religion, and duties of life. She was brought up to be habitually conversant with domestic economy; and by early experience and the instructions of an excellent mother, she was well prepared for active and useful life.

At the age of twenty-two she was married to Mr. John Adams, of Canterbury Conn., now Principal of Phillips Academy, Andover, Mass.

Mrs. Adams was the mother of eleven children. The eldest son, aged two years, died in Plainfield, Conn. where Mr. Adams resided about three years, as Rector of the Academy there, until he was appointed Preceptor of Bacon Academy in Colchester, Conn. From this place he removed to Phillips Academy, Andover, in the spring of 1810, where he has been teaching to the present time. The youngest son of Mr. and Mrs. Adams, aged about 11 months, died in Andover. Nine of the children still survive.

Mrs. Adams had the happiness, before her decease, of seeing six of these the professed disciples of Christ; a happiness, I may add, which none but a pious parent can

appreciate, and which, to such an one, is beyond what any words can express.

Favored with religious instruction from her tenderest years, Mrs. A. even in early life, manifested a serious regard for the word of God, and the great truths and doctrines of revelation. In 1804, being then in her 23th year, she united herself with the first church in Colchester, Conn., under the pastoral care of Rev. Salmon Cone. But this public profession of religion she did not make, until after a long struggle between her fears and her conviction of duty. She was one of those persons, who act slowly and cautiously in regard to an undertaking so solemn in its nature, and so important in its consequences, as a public profession of religion. She was retiring and diffident in conversation, with regard to her own personal feelings and experience; and such were the views which she habitually cherished of her own unworthiness and short comings in duty, that it was seldom, indeed, if ever, that she ventured directly to express her own hopes in regard to herself; still less did she claim the confidence of others in her good estate.

Those characteristics remained, in a great degree, through all her subsequent life. It was seldom that she directly made her own personal feelings the subject of conversation. There was a kind of spontaneous retiring or shrinking from this, as though it would be either claiming or professing too much. But nothing was more evident to those who knew her well, than that many of the inquiries which she made on religious subjects, (divesting them of all personal reference) were made on her own account, and the answers were sought by her, in relation to her own case. The tone of voice in which the questions were asked, the looks by which they were accompanied, the deep and solemn attention with which the answers were heard, all betokened a personal interest that was of an ordinary nature. The writer of this has often heard questions of the description here mentioned, on a great variety of experimental topics in religion, asked by her with a solicitude which left him no room to doubt the ultimate object of them; and while endeavoring to answer such inquiries, he has been more than ordinarily interested in his efforts, by the serious, the animated, and attentive looks and demeanor of the inquirer.

Mrs. Adams was blessed with excellent health, until within about two years before her decease. During this period, she was often violently seized with an affection of the liver. Every attack seemed to impair her constitution, and to leave her in a more feeble state. She was last attacked, on Tuesday night the 3d of February. On Wednesday evening, after her pain and distress had in some good measure subsided, her pulse sunk away, and she was thought to be near her end. On Thursday, however, she revived, and was able to converse freely about herself and family. Wishing all other persons in her chamber to retire for a few minutes, she took an affectionate leave of her husband, asked him to pray with her, and entreated him to forgive all her indiscretions; and then answered by him that she was guilty of none, and that no wife was ever more affectionate, or more desirous of promoting the happiness of her husband, than herself. She replied, with a look and a tone of voice which cannot be described—"Ah no! I have often been guilty of what you may call little indiscretions; but they do not appear so to me; will you forgive me?"

For several days after this, she continued very much in the same state, except that she was daily becoming weaker. She enjoyed her reason perfectly, except in a few instances when suffering under paroxysms of fever.—On Sabbath night, the 22d of February, she was seized with a fever, followed by distressing pain and laborious breathing. About 3 o'clock on Monday morning, she was relieved somewhat from her distress, but her pulse began to sink away, and death was evidently approaching. She was conscious of her situation, and knew that she was dying. She desired her best and last love to be given to her three children, then absent from home at a great distance; and continued to speak of her family. Her husband, supposing that she was wishing to take her leave of them, said, "My dear, you must commit yourself and your family to God." She replied, "I do! I do!" and then read to her a hymn, containing a farewell to earth.

After the reading was concluded, she immediately repeated, "Good! very good!" The second stanza was read to her a second and a third time, which seemed to press for her, just what she had herself been laboring

to express. A few minutes before the scene was closed, her husband again said, "My dear, do you know the Lord Jesus Christ?" With a diffidence characteristic of herself, she answered, "I did know him." "This," replied he, "is a time of need; can you not now put your trust in him?" "I can, I do," was the answer.

Two minutes before she breathed her last, he said to her, "Your struggle will soon be over." Upon this, she raised both hands in a supplicating manner, which for hours had been moistened with the cold sweat of death, and said distinctly, "I am ready! I am ready! Sweet Jesus!" These were her last words. She fell asleep ten minutes before six, on Monday morning, February 23d, 1829.

"Blessed are the dead, which die in the Lord!"

To this exclamation, flowing spontaneously from the almost bursting heart of her affectionate husband, one may well add; "Yea, saith the Spirit, for they rest from their labors, and their works do follow them!"

Shall the afflicted family who have thus sustained an irreparable loss, mourn for her who has left them? Shall other surviving friends, who sympathize with them, bedew her grave with tears? For her they cannot mourn; for themselves they may well indulge in sorrow. Their loss is great. But heaven knows what is best for them; and it is their duty, one and all to say, 'Thy will, O God, be done!'

It now remains for them, and for all who may read this sketch of her life and character, to imitate those virtues which she exhibited, and to adorn as she did, the respective stations which they may occupy, by untiring diligence, and never ceasing labors of love. May her example serve to excite in them stronger desires and more persevering resolutions to act in this manner; and may they, on a dying bed, be supported by consolations such as we trust she enjoyed!

To our families in this immediate neighborhood, who have most of us been nineteen years united in the business of instructing in the institutions here, or of superintending in some way their concerns, while but a single breach has been made upon any one head of a family, this providence affords a most serious and affecting admonition. The time is near, when in the course of nature, breach upon breach must be made. Whose turn next will come, God only knows. But that all must speedily follow, is plainly certain. May each of us ask with becoming solicitude, 'Lord, is it I?' And when the summons arrives that bids us depart, may we be able to say, with cheerful resignation, 'Come, Lord Jesus, come quickly!'

Thus have I imperfectly discharged the mournful duty, which the present occasion demanded of me. I have only spoken the feelings of my heart—my sincere convictions and belief. If any are disposed to ask, Where then are the faults of her whom you mourn? I answer, Faults, no doubt, she had; but they were not such as forced themselves on the notice of her friends, and were concealed by the lustre of her virtues. I have not named and characterized them, because I do not know them. To him 'who seeth not as man seeth,' they are known, whatever they may be; and his mercy, I do believe and trust, has washed them away by redeeming blood.

If this tribute to the memory of one so dear to her own family, to me and mine, and to others around us, shall fall into the hands of any, who may think the picture too highly charged with colors, I have only to say, that a nearer contemplation of the original would have fully persuaded them that such is not the case. I will add only, that my heart's desire and prayer to God is, that the number of wives and mothers—of Christians and members of the social circle—in our land and elsewhere, who shall fulfil their duties like the subject of this memoir, may be a thousand and a thousand times multiplied! Should this be the case, the church may expect to see better days, and the world happier times than have yet been witnessed.

At Stratford, on the 4th inst. Abijah Brooks, Esq. aged 77.

At Wilton, on the 2d inst. George Canon, Esq. aged 64.

At Pomfret, Mrs. Lucy Ingalls, aged 50.

At Stonington, Capt. Daniel Friuk, aged 48.

At Auburn, N. Y. on the 20th ult. Col. Samuel Belamy, formerly a resident of this city, aged 73.

At Granby, Mr. Azariah Phelps, aged 30.

At Berlin, Mrs. Drusilla Gridley, aged 60.

Poetry.

THE BIBLE.

WHEN thy beauty shall fade, as 'tis certain it must,
And thy youth as it flies, steal the bloom which it
gave,
When the cold hand of death shall consign thee to
dust,
And the wild flower bloom on the clod of the grave;
If this volume of heaven has been thy delight,
And thy offerings of praise to its God have ascended,
If thy prayers have encircled the throne of his might,
And the tears of repentance and love thou hast
blended,
Thy bark as it floats to the regions of truth,
Shall know neither sorrow, nor doubting, nor care,
For the God thou hast sought in the moments of
youth,
Shall take and support thee when trouble is near.
He will guide it unhurt to Eternity's shore,
And anchor it safe in the haven of rest;
Thou shalt sleep in his bosom to wander no more
From thy home with thy Father—the home of the
blest.

REDEMPTION.

BY MRS. OPIE.

THERE seems a voice in every gale,
A tongue in every opening flow'r,
Which tells, O Lord, the wondrous tale
Of thy indulgence, love, and power.
The birds that rise on quivering wing
Appear to hymn their Maker's praise,
And all the mingling sounds of Spring,
To thee a general pean raise.

And shall my voice, great God, alone,
Be mute, 'midst nature's loud acclaim?
No, let my heart with answering tone,
Breathe forth in praise thy holy name.
And nature's debt is small to mine,
Thou bad'st her being bounded be,
But—matchless proof of love divine—
Thou gav'st immortal life to me.

The Saviour left his heavenly throne,
A ransom for my soul to give;
Man's suffering state he made his own,
And deigned to die that he might live.
But thanks and praise for love so great,
No mortal tongue can e'er express:
Then let me, bowed before thy feet,
In silence love thee, Lord, and bless.

TWO KINDS OF CONVERTS.

The impression that a striking religious experience, and much forwardness and self-confidence, on the part of those who are beginning to indulge a hope, is decisive evidence of their piety, has been quite too prevalent and too strong. The most promising and lovely fruits of godliness we have ever yet witnessed, have uniformly been produced by those whose early

steps in their religious progress were marked with uncommon self-distrust, modesty, and humility.

The following statement on this subject, made to the writer some years since by an exemplary and devoted officer of one of our Western churches, is given nearly in the same words in which it was communicated:

In the church at the east where I was brought up, he says, two candidates on a certain occasion presented themselves for examination and admission. The one gave in a relation of a remarkable experience, and appeared very clear and confident in his hope. The other had very little to say, except that he viewed himself as a poor, perishing sinner, unworthy of mercy, and that he doubted whether he had any reason to indulge a hope.

When the vote for admission was to be taken, it was carried unanimously for the first candidate,—all seemed to think his a clear case. But respecting the second there was much doubt and deliberation. At length one of the deacons, much respected for his piety, arose and remarked that he should be much mistaken if the church did not find the religion of this man to wear quite as well as the former. He was admitted, and I lived in that place long enough, added the narrator, to see the second one of the most influential men in that church, while the first soon dishonored his profession, and in the end proved an apostate.—*Chris. Jour.*

GARDENING.

Being employed in the garden, I was affected to see how much the weeds came on faster than the herbs and plants. Just so do corruptions thrive and grow in my soul. Yet this comforts me—the herbs, most of them, are better rooted than the weeds; they are not so easily pulled up. The good part shall not be taken away. If I am growing on the root Christ, no man shall ever be able to pull me thence—kept by the power of God to salvation.

OMNISCIENCE OF THE DEITY.

A Methodist preacher once said in his sermon, that "God could know all things, but some things he did not choose to know." This is the doctrine of Dr. Clarke. A shrewd negro, a member of that Society, having studied this subject for some time, at length came to the following conclusion, to which he was evidently brought by piety and common sense: "God must know all things, to know which to know." That is, God must know all things, in order to be able to determine what things he ought to know, and what things he ought not to know. I would like to see the argument of this negro satisfactorily answered, by some of those who oppose the omniscience of the Deity.—*Vis. and Tel.*

Letters received at the Office of the Religious Intelligencer during the week ending April 15th, 1829.

Rev. Bela Kellogg; Geo. Warwick; Elijah Bushnell; P. B. Whitmore; Porter Gibbs; Abram Clark; A. Wilmott; Samuel S. Botsford; Hugh Graham; Isaiah Tiffany; Rev. Chauncey Eddy; B. W. Dwight.

TERMS.—\$2, in advance; \$2 50, if not paid in three months—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 47.

Sabbath Mails	737	Death-bed Scene of a Moral		Indians	
The Hope that maketh ashamed	738	Man	742	Revivals of Religion	747
How to build a Church	739	Something like Atheism	743	Orthodox Election	750
Initiation of Convicts	740	The Contrast	744	A Voice from an Advocate of	
Letters from London	741	Education in Greece	746	Temperance	
		Methodist Missions among the		Obituary	